Sri Satya Narayana Vratam
(*Ritual of Lord Satya Narayana*)

Laghu Paddhati (Short Procedure)

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Introduction

As per Skanda Purana, Lord Vishnu taught Satya Narayana vratam to Maharshi Narada when the latter asked Lord Vishnu how human beings can overcome their strife in the terrible age of Kali yuga. This ritual is supposed to be an easy solution to the problems of human beings in this age. It is appropriate for spiritual progress as well as material success. It gives results based on one's aptitude.

Satya means truth. Satya Narayana is the personification of Truth. At the highest level, the only Absolute Truth in the cosmos is the Supreme Cosmic Being. At a lower level, there are many many relative truths that arise in the pure consciousness of Supreme Cosmic Being. Like the dream objects that arise in our dreams, various beings such as the Creator (Brahma), Sustainer (Vishnu) and Destroyer (Shiva) arise in the pure consciousness of this Supreme Cosmic Being and the entire field of "duality" comes into play. There are many relative truths pertaining to and governing this field of duality. Lord Satya Narayana is the personification of all the Truths of this cosmos, starting from the Absolute Truth to the relative truths in the field of duality.

Note on The Manuals

There are 3 versions of this manual at http://www.VedicAstrologer.org: (1) Regular, (2) Short, (3) Super-short. This is the **short** version. This manual is appropriate for those who are comfortable with the Sanskrit language and want to have a slightly elaborate ritual.

Those who are not comfortable with Sanskrit language, those who are short on time and those who are not attracted to external rituals and want to spend more time in internal meditation than in an external ritual, should refer to the *super-short* version. Those who want a very elaborate external ritual replete with Veda mantras should consider the *regular* version.

Common Mis-conceptions

(1) *Misconception*: Women cannot perform Satya Narayana vratam alone.

Comment: In the discussion between sages on Satya Narayana vratam in Skanda Purana, an example is given where women did the ritual when husbands were away. A woman can perform this ritual by herself if husband is away or not interested.

(2) *Misconception*: One must either do a "perfect" ritual or not do any ritual at all. A perfect ritual takes a very long time.

Comment: Though one may eat a sumptuous meal on an important festival day, one does not necessarily get a lot of energy from it. One gets most of one's energy from the regular dal (lentils) and rice that one eats everyday.

Though there are complicated versions of vratam, it is better to do a simple vratam on a regular basis (*e.g.* monthly once) than to do a complicated version very rarely. In fact, this ritual can be performed daily in a highly simplified form.

(3) *Misconception:* If mistakes happen in a ritual, the consequences will be bad.

Comment: If a ritual is performed with a saattwik spirit for saattwik purposes, there are no risks.

If you act nice with someone because you want their money, you have to understand their thinking well, take the advice of people who know them well and act very carefully to get money from them. Mistakes can be costly and spoil your goal.

But, if you act nice with your parents simply because you love them and want to show your love, you do not need to be careful. You just show your love in whatever way you know. There is no need to follow anybody's advice strictly and there are no risks. Even if you act overly smart, your parents love you and will not be irritated. They will do what is good for you, even if it may hurt you in the short term.

Worshipping Goddess Ramaa and Lord Satya Narayana are like spending time with parents.

(4) *Misconception*: One not initiated by a guru (master) cannot perform ritual or recite certain mantras.

Comment: If one receives a mantra or a procedure from the mouth of a master, it is analogous to a millionaire opening a bank account in his son's name with a high starting balance. The son is lucky, as he is starting off with a big balance. Similarly, some of the siddhi (attainment) the master has in the mantra or procedure is transferred to the disciple even as (s)he starts out.

If one does *not* receive a mantra or a procedure from the mouth of a master, it is analogous to starting off with a zero bank balance. While it is useful to start off with a positive balance, it is neither necessary nor sufficient. There are sons of millionaires who used up the millions earned by parents and reduced them to zero, while there are some self-made men who made millions purely with self-effort. Similarly, one taught by the greatest guru can fall while one not taught by a guru can reach the ultimate. While it is desirable to have a guru, it is by no means compulsory.

(5) *Misconception*: Those who are not learned in Veda cannot recite Veda mantras and perform rituals based on Veda mantras.

Comment: Jnaneshwar was a 12th century master. He was a great Krishna devotee. When he was asked to not recite Veda by a council of erudite scholars, as he was not formally qualified, he replied that every being had a right to recite Veda. When he started reciting, they tried to shut his mouth. Then, a buffalo standing next to him recited Veda! The scholars begged his pardon and corrected their narrow-minded attitude.

Many great souls like him taught that Veda could be recited by anyone. One engaged in *tantric* practices that serve specific purposes and give specific *siddhis* (attainments) need to be afraid of side effects and punishments for mistakes, but mantras from Veda were taught by great rishis for the highest purpose of self-realization. One reciting them need not be afraid of any side effects. Veda mantras are saattwik, self-correcting and ultimately leading to self-realization.

Those who have an affinity to tantric practices should not be discouraged from learning and using them, but those who appreciate the teachings of rishis must be encouraged to recite Veda mantras and perform rituals based on Veda mantras. The key is to have an attitude of submission and a desire for nothing other than self-realization and to do ritual without any expectations whatsoever. Then there are no risks.

The procedure taught in this document may contain just a few Veda mantras, which are not very difficult to pronounce. There are different versions of this manual and some include fewer Veda mantras and some more.

(6) *Misconception*: Those who are not born in a brahmin family cannot perform ritual.

Comment: Satya Narayana vratam can be performed by one belonging to any varna (caste). In the stories given in Skanda purana, there are explicit examples.

Moreover, one’s varna (caste) is not to be determined solely from the family one is born in. There are examples of men born to parents belonging to various castes performing *tapascharya* and becoming rishis. Maharshi Viswamitra, who taught the Savitru Gayatri mantra, was a kshatriya by birth. Maharshi Valmiki, who taught Brahma Jnana to Maharshi Bharadwaja, was a shoodra by birth.

One who has affinity to knowledge is a Brahmana (wise man). One who has affinity to power and authority is a kshatriya (warrior). One who has affinity to money is a vaisya (trader). One who has affinity to carnal pleasures is a shoodra (worker). If a person born in a Brahmin family is after money, he becomes a vaisya and not a Brahmin. On the other hand, if a person born in a vaisya family desires nothing but knowledge and self-realization, he automatically becomes a Brahmin and very fit to perform any rituals.

In any case, one who is interested in knowledge or power or money or pleasures can perform Satya Narayana vratam. Lord gives results befitting one's attitude.

(7) *Misconception*: One should get a priest to do rituals and not do them oneself.

Comment: A good shooter standing too far from a target may do worse than an average shooter standing right next to the target. Similarly, many priests of this age are limited in the ability to emotionally identify with the problems of others and direct spiritual energy at those problems. If the person does the ritual directly, it is akin to someone standing right next to the target shooting.

In Kali yuga, Parasara smriti is the authority for rituals and dharmik matters. As per a dharma shastra called "Parasara Madhaveeyam", a ritual performed in one's name by one's own disciple is 100 times more powerful than a ritual performed in one's name by a priest; a ritual performed in one's name by one's own son is further 100 times more powerful; and, a ritual performed by oneself is further 100 times more powerful. Hence, a ritual performed by oneself is 1,000,000 times more powerful than a ritual performed in one's name by a priest. *If* one is capable of performing a ritual oneself, that is ideal in this decaying age of Kali.

(8) *Misconception*: The ritual should be done in the evening/night only.

Comment: Though that is the preferred time, this ritual can be performed at any time.

Correct Attitude

While it is good to follow the procedure faithfully, it is even more important to surrender oneself to god, leave ego and identify with the deity when performing a ritual. One should believe *sincerely* that the Lord is *really* sitting in front of one in the idol or kalasham. When one offers various services, one should imagine that one is offering those services to Lord for real. The more sincere one is in this belief, the better the results will be. The external objects used in the ritual are a proxy or symbol for the *real* offering that occurs at the *mental* level.

If that sincerity is there, all other minor errors will have no negative effect and one will make progress. If that is not there, even an impeccably performed ritual will not have any tangible effect.

If one has an over-active mind, doing pranayama before ritual can be useful. Somehow or the other, one should calm the mind down to the best of one's ability before starting the ritual.

Materials Needed

- An idol of goddess Rama and Lord Satya Narayana. Otherwise, an idol of Lakshmi & Narayana. Otherwise, any idol. In the absense of idols, any golden or silver or copper or bronze or panchaloha or clay object or a stone or a coin can be used to invoke god in it.
- Some akshatas. Those can be made by mixing raw (uncooked) white (or brown) rice grains with a drop of sesame oil (or some other oil) and a pinch of turmeric powder. Instead of turmeric powder, one can also use vermilion (kumkum) powder used for the dot on the forehead.
- A small lamp, consisting of a wick that can be lit in sesame oil/ghee. A candle can also be used as an alternative, though it is better to burn ghee or sesame oil than wax.
- A match box to light fire
- Sandalwood powder

- One tumbler or cup to store water. It should preferably be made of silver or copper or clay. If unavailable, you may use steel or glass.
- One spoon (preferably silver or copper)
- *Kalasha*: One golden/silver/copper/bronze/clay pot used as kalasham
- One coconut or any fruit (e.g. apple or orange) to put on top of kalasham as the head.
- *Sugandha Dravya*: Powder of cardamom, cinnamon, edible camphor and sandalwood to be mixed with the water in kalasham. If not available, just mix some sandalwood powder or turmeric powder.
- An incense stick
- Some flowers
- Some food that you can offer to god. Eggs, meat and seafood should not be used in that food. In fact, do not *eat* eggs, meat and seafood on the day of ritual. Onion, garlic, strong spices and too much of chillies should also be avoided in the food cooked for God. Fruits are also fine. Just sugar or brown sugar or rock candy sugar or jaggery can be offered to god too. When using sugar, please note that the normal white refined sugar used these days has bone ash in it. Brown sugar, vegetarian sugar or jaggery are to be prefered. [NOTE: The recommended prasadam for this ritual is made by cooking cream of wheat in milk, ghee and sugar. If possible, one can make that.]
- A full fruit (e.g. banana, orange, apple, date, raisin)
- Some water
- 43 dry dates,
- 43 pieces of betel nut
- 43 coins
- A wooden plank or a table (*optional*)
- A piece of cloth, approximately 2 ft x 2 ft. It should basically be able to cover the wooden plank/table above. Any color except black is fine.
- Navadhanyas (nine grains used for nine planets) – rice, wheat, whole toor dal, whole green moong dal, whole chick peas, val dal, black sesame seeds, black gram (urad) dal and masoor dal. All these are available in Indian stores. If not available, use just rice or any local grain.

Preparation Before Ritual

(1) Make some food items to offer to god. You can just use rock sugar candy or raisins or dates or fruits or jaggery also. Please see the notes in the previous section on the recommended prasadam.
(2) Fill water in the tumbler/cup and place the spoon in it.
(3) Fill the pot (kalasha) with water. Mix the powder (see "Sugandha Dravya") in the section above in the water. Pour a few akshatas in the water.
(4) Place the coconut or other fruit (apple/orange) on top of the kalasha. Place this kalasha and idol in the pooja area.
(5) Take the wooden plank or table. Cover it with a piece of cloth. Arrange the nine grains in different geometrical shapes as shown in the picture in Appendix G. The grain to be used is identified next to each shape in that picture. Go through the picture carefully.
(6) Make a seat for yourself in front of the idol and kalasha. Ideally you should be facing east. You can decorate the idol and kalasham based on your ability and taste.

(7) *Important*: Do not consume any food within 1-2 hours before the ritual (atleast one hour). Evacuate the bowels before ritual and take bath. Stomach should be empty during a ritual for the best experience.
(8) Ideally, one should fast the whole day and do this ritual in the evening after sunset. But, one may not fast if fasting is not possible for one. Also, it is ok to do this ritual at any time.

Ritual Procedure

Before starting the ritual, think in your mind of Mother Earth who is bearing you, Lord Ganesha who removes obstacles, your ishta devata (favorite deity), your parents, the rishis of your gothra (if you know them), the seven rishis, all the rishis and all your gurus.

Aachamanam (sipping water to purify)

Take a little water from the tumbler into your right hand with a spoon. Drink the water after saying the first item below. Take more water with the spoon into your hand, say the second item below and drink it. Take more water, say the third item below and drink it. Imagine that Vishnu who is within you is getting that water.

ॐ केशवाय स्वाहा । ॐ नारायणाय स्वाहा । ॐ माधवाय स्वाहा ।

Vighneswara Smarana (Remembering the remover of obstacles)

In order to not have any obstacles in the pooja, we pray to Ganesha in the beginning. Ganesha is a personification of the aspect of our consciousness that makes us avoid and overcome obstacles. Read the following verses and pray within your mind to Ganesha to remove obstacles from your ritual.

शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजं । प्रसन्नवदनं ध्यायेत् सर्व विघ्नोपशान्तये ॥
अगजानन पद्मार्कं गजाननमहर्निशं । अनेकदं तं भक्तानां एकदन्तं उपास्महे ॥
वक्रतुंड महाकाय कोटिसूर्यसमप्रभ । निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

Praanaayaamam (restraining the life force)

A calm and relaxed mind can concentrate and focus better, compared to an agitated or tense mind. Breathing and mental state have a correlation. When mind is agitated, breathing is irregular and labored. When mind is calm, breathing is regular and smooth. Pranaayaama is a method of controlling the breathing and hence regularizing the life force that fuels mental activity. One should calm down mind before any important activity such as praying, eating food, learning, reading, writing etc, for a higher efficiency. That is why praanaayaama is done before any ritual. Though most priests breeze through this step, this is an important step. One should take time to do this step for as long as it takes and ensure that one is in a calm state of mind before going ahead with the rest of the ritual.

Take some akshatas (see “Materials Needed” for a description of how to make them) in the the left palm, place the left palm on the left lap, hold the nostrils with the right hand and do praanaayaamam. Place the little finger and ring finger on the left nostril and thumb on the right nostril. Close the left nostril, open the right nostril by releasing the thumb and say the Gayatri mantra mentally while gently breathing in through the right nostril (without making any breathing sound). If you don’t know the Gayatri mantra, use one of the following mantras:

ॐ नमो भगवते वासुदेवाय । ॐ नमश्शिवाय । ॐ गं गणपतये नमः ।

After saying the mantra once, close the right nostril with the thumb and say the mantra once more while retaining the air previously breathed in. Then open the left nostril by relaxing the little and ring fingers and say the mantra for the third time while breathing out through the left nostril. When done, say the mantra once more, while breathing in through the left nostril. Then close the left nostril with little and ring fingers and say the mantra for the fifth time while retaining the air previously breathed in. Then release the thumb and say the mantra for the sixth time while breathing out through the right nostril. While reading the mantra all the six times, contemplate the formless supreme Brahman (supreme soul of the entire universe) that fills each being of this universe and also the air being breathed in and out. If you want, you can imagine a specific form (such as your ishta devata) also and imagine that your ishta devata fills the entire universe. If you want, you can repeat the above sequence as many times as you comfortably can.

Sankalpam (taking the vow)

Now, declare your intention of doing a vratam to please Lord Satya Narayana. Transfer the akshatas to the right hand, place the open left palm (empty) on right lap, place the closed right palm containing akshatas on the left palm. Then say the following, while mentally thinking that you are going to do a ritual to the best of your ability, to please Lord Satya Narayana.

ॐ ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् श्री सत्यनारायण प्रसाद सिद्ध्यर्थम् अद्य शुभदिने शुभमुहूर्ते श्री सत्यनारायण व्रतकर्म यथाशक्ति करिष्ये ।

Then leave the akshatas from your hand in front of the idol and sprinkle a little bit of water on the palms. Now light the ghee/oil lamp.

Kalasa Suddhi (water purification)

Place a few akshatas and a flower (if available) in the tumbler containing water. If you can, put dhenu mudra (else, don’t worry). Say the following syllable 11 times to purify the water.

वं

Now read the following and think that auspicious essence of various rivers of the world is entering the water in the tumbler.

गंगे च यमुने चैव गोदावरि सरस्वति। नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु॥ अमृतं भवतु

Then take a little water from the tumbler with a flower or flower petal or spoon and sprinkle it on yourself, the idol you are going to use and other materials to be used in the ritual (like fruits, flowers, idols and food).

Ganapathi Pooja (worship of Ganapathi)

Before calling the main deity of the ritual (Lord Satya Narayana), a quick worship of Lord Ganapathi can be performed for the removal of obstacles. Lord Ganapathi is the personification of an aspect of our consciousness that makes us avoid and overcome obstacles.

Lord Ganapathi can be invoked in an idol or a coin or a wet turmeric mound. Place the idol on a plate or on some grains of rice in the position marked in peetham as LG1 or LG2 (see the picture of peetham in Appendix G). Invoke Lord Ganapathi while chanting the following.

ॐ गं गणपतये नमः। असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं। ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति। ॐ श्री गणपति प्राणशक्त्यै नमः। अत्र आगच्छ। आवाहितो भव। स्थापितो भव। सन्निहितो भव। सन्निरुद्धो भव। अवकुंठितो भव। देव प्रसीद प्रसीद।

Now, we have to offer worship with several servies to Lord Ganapathi. A panchopachara pooja (5 service worship) is included in this short version. If one wants to perform a longer shodasopachara pooja, one can use the generic procedure in Appendix B2 by using the following mantra as the prefix before all services.

ॐ गं गणपतये नमः।

Say the following and offer sandalwood powder/paste. You can also offer turmeric powder and kumkum.

ॐ गं गणपतये नमः। लं पृथिव्यात्मने नमः। गन्धं समर्पयामि।

Say the following and offer a flower (or a flower petal).

ॐ गं गणपतये नमः। हं आकाशात्मने नमः। पुष्पं समर्पयामि।

Say the following and offer dhoopam (incense). Light the tip of the incense stick, let the fire burn brightly and then extinguish the fire. There should be no fire on the stick but smoke coming from the burning tip. Show the smoke to the idol.

ॐ गं गणपतये नमः। यं वाय्वात्मने नमः। धूपं आघ्रापयामि।

Say the following and show the deepam (light/lamp) to the idol.

ॐ गं गणपतये नमः। रं अग्न्यात्मने नमः। दीपं दर्शयामि।

Say the following and offer some food to the idol. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for Lord Ganapathi. You can offer just a raisin or a little sugar also.

ॐ गं गणपतये नमः। वं अमृतात्मने नमः। नैवेद्यं समर्पयामि।

Say the following and offer some akshatas to the idol. This mantra means that we are offering "all services" to Him.

ॐ गं गणपतये नमः। सं सर्वात्मने नमः। सर्वोपचारान् स्मर्पयामि।

Some people do udvasana (calling back the deity from the idol) now. But, it is better to keep Lord Ganapathi in the idol till the end of the pooja, so that He too can enjoy watching the pooja. Imagine that Lord Ganapathi is pleased with the ritual and move on to the next step.

Varuna Pooja (worship of Varuna)

Now, a quick pooja of Lord Varuna can be done for increasing perseverence and purity in the rest of the ritual. Lord Varuna is the personification of an aspect of our consciousness that makes us persist and persevere in our work. Lord Varuna can be invoked in the kalasha filled with water and covered with a fruit (coconut or apple or orange). Place the kalasha on some grains of rice in the position marked in the middle of the peetham as K (see the picture of peetham in Appendix G). Invoke Lord Varuna while chanting the following.

ॐ वं वरुणाय नमः। असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं। ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति। ॐ श्री वरुण प्राणशक्त्यै नमः। अत्र आगच्छ। आवाहितो भव। स्थापितो भव। सन्निहितो भव। सन्निरुद्धो भव। अवकुंठितो भव। देव प्रसीद प्रसीद।

Now, we have to offer worship with several servies to Lord Varuna. A panchopachara pooja (5 service worship) is included in this short version. If one wants to perform a longer shodasopachara pooja, one can use the generic procedure in Appendix B2 by using the following mantra as the prefix before all services.

ॐ वं वरुणाय नमः।

Say the following and offer sandalwood powder/paste. You can also offer turmeric powder and kumkum.

ॐ वं वरुणाय नमः। लं पृथिव्यात्मने नमः। गन्धं समर्पयामि।

Say the following and offer a flower (or a flower petal).

ॐ वं वरुणाय नमः। हं आकाशात्मने नमः। पुष्पं समर्पयामि।

Say the following and offer dhoopam (incense). Light the tip of the incense stick, let the fire burn brightly and then extinguish the fire. There should be no fire on the stick but smoke coming from the burning tip. Show the smoke to the idol.

ॐ वं वरुणाय नमः। यं वाय्वात्मने नमः। धूपं आघ्रापयामि।

Say the following and show the deepam (light/lamp) to Lord Varuna the kalasha.

ॐ वं वरुणाय नमः। रं अग्न्यात्मने नमः। दीपं दर्शयामि।

Say the following and offer some food to Lord Varuna in kalasha. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for Lord Ganapathi. You can offer just a raisin or a little sugar also. Actually, a piece of jaggery (gud) is Lord Varuna's favorite food.

ॐ वं वरुणाय नमः। वं अमृतात्मने नमः। नैवेद्यं समर्पयामि।

Say the following and offer some akshatas to Lord Varuna in kalasha. This mantra means that we are offering “all services” to Him.

ॐ वं वरुणाय नमः। सं सर्वात्मने नमः। सर्वोपचारान् स्मर्पयामि।

Now call back Varuna from the kalasha so that Lord Satya Narayana can be invoked in it. It is possible to keep two separate kalashas, one for Lord Varuna and one for Lord Satya Narayana. But that is not necessary.

Say the following and show your heart with your hands. Imagine that Lord Varuna has exited the the kalasha and came back into your heart. Imagine that he is pleased with the ritual.

अस्मात् कलशात् श्री वरुणं यथास्थानं प्रतिष्ठापयामि ।

Parivaara Devataa Poojaa (praying to associate deities)

Now we worship the associate deities of Lord Satya Narayana.

In the field of duality, our consciousness operates due to three aspects: (1) Astitva or identity – sense of "I exist", (2) Bhoktritva or experiencership – sense of "I experience", (3) Katritva or doership – sense of "I do".

We exist due to the five elements – earth (solid state of existence), water (flexible state of existence), fire (transformatory state of existence), air (expansive state of existence) and ether (existential space behind all existence). These five elements are ruled by Ganapathi, Brahma, Lakshmi & Vishnu, Rudra and Gouri. We pray to them as they control our astitva or identity.

Literal meaning of "graha" is one that grabs. We experience things as grahas or planets grab our consciousness and make it experience the results (reactions) of various actions performed by us in the past. Grahas are the agents of karma phala (fruits of previous actions). Thus, grahas control our bhoktritva or experiencership. We pray to them with ruling and co-ruling deities.

Ten dikpalakas rule the ten directions (eight 2-dimensional directions, up and down). They not only rule the physical directions, but the direction one takes in life with one's work. For example, in Vedic astrology, a chart called dasamsa shows one's work in society and the ten parts of that chart are ruled by dikpalakas showing different kinds of work. Indra, for example, shows work that asserts authority and control over others (*e.g.* political leaders, managers). Agni, for example, shows work that transforms things (*e.g.* engineers, designers). Yama shows work related to enforcing rules (*e.g.* quality assurance, police). Nirriti shows work that breaks barriers (*e.g.* mafia, cutting edge innovations). And so on. It is dikpalakas who control our kartritva or doership and make us perform different types of actions. We pray to them.

Contemplate each deity in the above 3 groups using a simple naama mantra as given below and place a coin, a dry date, a piece of betel nut and a few akshatas in the corresponding place in the peetha mentioned below (refer to the picture in Appendix G).

Lokapalakas are marked as L1, L2 *etc*. Grahas are marked as G1, G2 *etc.* Adhidevata (ruling deity) and pratyadhidevata (co-ruling deity) of each graha are marked as G1A, G1P, G2A, G2P *etc*. Dikpalakas are marked as D1, D2 *etc*.

Lokapalakas:

Ganapathi (earth element) in L1: ॐ गणपतये नमः।

Brahma (air element) in L2: ॐ ब्रह्मणे नमः।

Mahalakshmi (ether/space element) in L3: ॐ महालक्ष्म्यै नमः।

Mahavishnu (ether/space element) in L4: ॐ महाविष्णवे नमः।

Rudra (fire element) in L5: ॐ रुद्राय नमः।

Gouri (water element) in L6: ॐ गौर्यै नमः।

Grahas:

Sun (soul – sense of will power) in G1: ॐ सूर्याय नमः।

Rudra (ruling deity) in G1A: ॐ रुद्राय नमः।

Agni (co-ruling deity) in G1P: ॐ अग्नये नमः।

Moon (mind – sense of experiencing the world) in G2: ॐ चन्द्राय नमः।

Apas (ruling deity) in G2A: ॐ अप्भ्यो नमः।

Gouri (co-ruling deity) in G2P: ॐ गौर्यै नमः।

Mars (sense of initiative & energy) in G3: ॐ मंगळाय नमः।

Mother Earth (ruling deity) in G3A: ॐ पृथिव्यै नमः।

Ruler of lands (co-ruling deity) in G3P: ॐ क्षेत्रपालकाय नमः।

Mercury (sense of learning & adapting) in G4: ॐ बुधाय नमः।

Vishnu (ruling deity) in G4A: ॐ विष्णवे नमः।

Narayana (co-ruling deity) in G4P: ॐ नारायणाय नमः।

Jupiter (sense of judgment & discretion) in G5: ॐ बृहस्पतये नमः।

Brahma (ruling deity) in G5A: ॐ ब्रह्मणे नमः।

Indra (co-ruling deity) in G5P: ॐ इन्द्राय नमः।

Venus (sense of enjoyment) in G6: ॐ शुक्राय नमः।

Indrani (ruling deity) in G6A: ॐ इन्द्राण्यै नमः।

IndraMarutvan (co-ruling deity) in G6P: ॐ इन्द्रमरुत्वन्ताय नमः।

Saturn (sense of hard work & discipline) in G7: ॐ शनैश्चराय नमः।

Yama (ruling deity) in G7A: ॐ यमाय नमः।

Prajapati (co-ruling deity) in G7P: ॐ प्रजापतये नमः।

Rahu (sense of being outcaste) in G8: ॐ राहवे नमः।

Cow (ruling deity) in G8A: ॐ गोमात्रे नमः।

Serpent (co-ruling deity) in G8P: ॐ सर्पेभ्यो नमः।

Ketu (sense of detachment & liberation) in G9: ॐ केतुगणेभ्यो नमः।

Chitragupta (ruling deity) in G9A: ॐ चित्रगुप्ताय नमः।

Brahma (co-ruling deity) in G9P: ॐ ब्रह्मणे नमः।

Dikpalakas:

Indra (influence/authority) in D1: ॐ लं इन्द्राय नमः।

Agni (engineering/transformation) in D2: ॐ रं अग्नये नमः।

Yama (rule enforcement) in D3: ॐ मं यमाय नमः।

Nirriti (breaking barriers) in D4: ॐ क्षं निर्ऋतये नमः।

Varuna (perseverent effort) in D5: ॐ वं वरुणाय नमः।

Vayu (expansion) in D6: ॐ यं वायवे नमः।

Soma Kubera (enrichment) in D7: ॐ सं सोमाय नमः।

Eeshana (wisdom) in D8: ॐ हं ईशानाय नमः।

Brahma (higher research) in D9: ॐ आं ब्रह्मणे नमः।

Ananta Sesha (platform/support) in D10: ॐ ह्री अनन्तशेषाय नमः।

Invoke life force in all the deities together:

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः। असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं। ज्योक्पश्येम सूर्यमुच्चरन्तमनु

मते मृळया नः स्वस्ति। अत्र आगच्छथ। आवाहिताः भवथ। स्थापिताः भवथ। सन्निहिताः भवथ। सन्निरुद्धाः भवथ। अवकुंठिताः भवथ। देवाः प्रसीदथ प्रसीदथ।

Now, we have to offer worship with several servies to these associate deities. A panchopachara pooja (5 service worship) is included in this short version. If one wants to perform a longer shodasopachara pooja, one can use the generic procedure in Appendix B2 by using the following mantra as the prefix before all services.

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः।

Say the following and offer sandalwood powder/paste to the deities on peetham. You can also offer turmeric powder and kumkum.

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः। लं पृथिव्यात्मभ्यो नमः। गन्धं समर्पयामि।

Say the following and offer a flower (or a flower petal).

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः। हं आकाशात्मभ्यो नमः। पुष्पं समर्पयामि।

Say the following and offer dhoopam (incense). Light the tip of the incense stick, let the fire burn brightly and then extinguish the fire. There should be no fire on the stick but smoke coming from the burning tip. Show the smoke to the idol.

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः। यं वाय्वात्मभ्यो नमः। धूपं आघ्रापयामि।

Say the following and show the deepam (light/lamp) to the deities on peetham.

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः। रं अग्न्यात्मभ्यो नमः। दीपं दर्शयामि।

Say the following and offer some food to the deities on peetham. You can use cooked food or a fruit or jaggery or sugar. If you cooked only one item, keep it for Lord Satya Narayana and use something else for these deities. You can offer just a raisin or a little sugar also.

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः। वं अमृतात्मभ्यो नमः। नैवेद्यं समर्पयामि।

Say the following and offer some akshatas to the deities on peetham. This mantra means that we are offering "all services" to the deities.

ॐ गणेशादि लोकपालक देवताभ्यो अधिदेवता प्रत्यधिदेवता सहित सूर्यादि नवग्रह देवताभ्यो इन्द्रादि दश दिक्पालक देवताभ्यो नमः। सं सर्वात्मभ्यो नमः। सर्वोपचारान् स्मर्पयामि।

Imagine that these associat deities are pleased with the ritual and proceed to invoke the Lord.

Praana Pratishthaapanaa (invocation of Lord Satya Narayana)

Now we have to invoke the deity in the idol and the kalasham. Place the idol on a plate or on some grains of rice, in the area marked as LSN in the picture in Appendix G. If you know how to do anganyaasam and karanyaasam, do it while saying the following. Otherwise, just read the following.

अस्य श्री प्राणप्रतिष्ठापन मंत्रस्य ब्रह्म विष्णु महेश्वरा ऋषयः ऋग्यजुस्सामाथर्वाणि छन्दांसि श्रीसत्यनारायणो देवता। ह्रां बीजं। ह्रीं शक्तिः। क्रों कीलकं। ह्रां अंगुष्ठाभ्यां नमः। ह्रीं तर्जनीभ्यां नमः। ह्रूं मध्यमाभ्यां नमः। ह्रैं अनामिकाभ्यां नमः। ह्रौं कनिष्ठिकाभ्यां नमः। ह्रः करतल करपृष्ठाभ्यां नमः। ह्रां हृदयाय नमः। ह्रीं शिरसे स्वाहा। ह्रूं शिखायै वषट्। ह्रैं कवचाय हुं। ह्रौं नेत्रत्रयाय वौषट्। ह्रः अस्त्राय फट्। भूर्भुवस्सुवरोमिति दिग्बंधः।

ध्यानं – सत्यनारायणं देवं वन्देऽहं कामदं प्रभुं। लीलया विततं विश्वं येन तस्यै नमोनमः॥

Now invoke the deity in the kalasham and the idol with the following mantra. While saying it, imagine that Mahaganapathi who is in your own heart is entering the kalasham and the idol.

ॐ ह्रां ह्री क्रों यं रं लं वं शं षं सं हं ळं क्षं। ॐ हंसः सोऽहं सोऽहं हंसः। श्री रमासहित सत्यनारायणस्य प्राण इह प्राणः। जीव इह स्थितः। सर्वेन्द्रियाणि वाङ्मनस्त्वक चक्षुः श्रोत्र जिह्वाघ्राण प्राणापानव्यानोदानसमानाः इहैवागत्य सुखं चिरं तिष्ठन्तु स्वाहा। सान्निध्यं कर्वन्तु स्वाहा। असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं।

ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति। ह्रां ह्रीं क्रों। क्रों ह्रीं ह्रां। ॐ श्री रमासहित सत्यनारायण प्राणशक्त्यै नमः। अत्र आगच्छ।

Now read the following and make the aavaahani, samsthaapani, sannidhaapani, sannirodhini and avakunthana *mudras* with your hands if you know them. If not, don't worry and just read.

आवाहितो भव। स्थापितो भव। सन्निहितो भव। सन्निरुद्धो भव। अवकुंठितो भव। देव प्रसीद प्रसीद। देव सर्व जगन्नाथ यावत्पूजावसानकम्। तावत्त्वं प्रीतिभावेन मूर्तौ कलशे च सन्निधिं कुरु।

While saying this, pray to Lord Satya Narayana in your mind and ask him to *stay* in the idol and kalasham (pot) till the end of the pooja, along with his consort Ramaa (Lakshmi).

Shodasopachara Pooja - Part 1

Now, we have to offer worship with several servies to Lord Satya Narayana in the kalasha and idol. There are several options. One can do a panchopachara pooja with 5 services or a shodasopachara pooja with 16 services or a chatusshashtyupachara pooja with 64 services. A shodasopachara pooja is performed in a typical Satya Narayana vratam. That is what is recommended in this short procedure. Those who have less time and want to perform a panchopachara pooja may refer to Appendix B1 and use that procedure instead of this.

Say the line below and think in the mind that you are offering a nice seat to the deity to sit on. While imagining that, just offer a few akshatas to the idol and the kalasha.

ॐ नमो भगवते सत्यदेवाय। आसनं समर्पयामि।

Now, say the line below imagine that you are washing the deity's feet. While imagining that, show a little water with the spoon to the deity and leave the water in a small empty bowl (we will call it "the deposit bowl" from now onwards).

ॐ नमो भगवते सत्यदेवाय। पादयोः पाद्यं समर्पयामि।

Say the line below, imagine that you are washing the hands of the deity, show a little water in the spoon to the deity and leave it in the deposit bowl.

ॐ नमो भगवते सत्यदेवाय। हस्तयोः अर्घ्यं समर्पयामि।

Say the line below, imagine that you are offering drinking water to the deity's mouth, show a little water in the spoon to the deity and leave it in the deposit bowl.

ॐ नमो भगवते सत्यदेवाय । मुखे शुद्धाचमनीयं समर्पयामि ।

Say the first sentence below, imagine that you are giving a bath to the deity, show a little water in the spoon to the deity and leave it in the deposit bowl. Say the second sentence below, imagine that you are giving drinking water to the deity's mouth after bath, show a little water in the spoon to the deity and leave it in the deposit bowl.

ॐ नमो भगवते सत्यदेवाय । स्नपयामि । स्नानानन्तरं आचमनीयं समर्पयामि ।

Say the line below, imagine that you are offering a pair of nice clothes (one in the top and one in the bottom, *i.e.* like a shirt and a pant) and offer a few akshatas to the deity and the kalasha.

ॐ नमो भगवते सत्यदेवाय । वस्त्राणि धारयामि ।

Say the line below, imagine that you are offering a yajnopaveetam (sacred thread) and offer a few akshatas to the deity.

ॐ नमो भगवते सत्यदेवाय । यज्ञोपवीतं समर्पयामि ।

Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to the deity. If you don't have all these, just sprinkle a few akshatas on the deity.

ॐ नमो भगवते सत्यदेवाय । गन्धान् धारयामि । हरिद्रा कुंकुमं समर्पयामि । अक्षतान् समर्पयामि ।

Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to the deity.

ॐ नमो भगवते सत्यदेवाय । आभरणानि समर्पयामि ।

Sprinkle a few flowers or flower petals or akshatas on the deity.

ॐ नमो भगवते सत्यदेवाय । पुष्पैः पूजयामि ।

Anga Pooja (worship of limbs)

While offering flowers, flower petals and akshatas, pray to various limbs of Lord Satya Narayana. Imagine that you are worshipping the limbs of Supreme Cosmic Being.

Feet: ॐ केशवाय नमः। पादौ पूजयामि।

Ankles: ॐ गोविन्दाय नमः। गुल्फौ पूजयामि।

Shank: ॐ इन्दिरापतये नमः। जंघे पूजयामि।

Knee: ॐ अनघाय नमः। जानुनी पूजयामि।

Thighs: ॐ जनार्दनाय नमः। ऊरू पूजयामि।

Hips: ॐ विष्टरश्रवसे नमः। कटिं पूजयामि।

Stomach: ॐ कुक्षिस्थाखिलभुवनाय नमः। उदरं पूजयामि।

Heart: ॐ लक्ष्मीवक्षःस्थलालयाय नमः। हृदयं पूजयामि।

Hands: ॐ शंखचक्रगदाशार्ङ्गपाणये नमः। बाहून् पूजयामि।

Neck: ॐ कम्बुकंठाय नमः। कंठं पूजयामि।

Teeth: ॐ कुन्दकुट्मलदन्ताय नमः। दन्तान् पूजयामि।

Face: ॐ पूर्णेन्दुनिभवक्त्राय नमः। वक्त्रं पूजयामि।

Nose: ॐ नासाग्रमौक्तिकाय नमः। नासिकां पूजयामि।

Eyes: ॐ सूर्यचन्द्राग्निधारिणे नमः। नेत्राणि पूजयामि।

Crown of head: ॐ सहस्रशिरसे नमः। शिरः पूजयामि।

All limbs: ॐ श्रीसत्यनारायणस्वामिने नमः। सर्वाण्यंगानि पूजयामि।

Main Mantra

Chant Lord Satya Narayana's 108 name prayer (Appendix E gives two versions used in different traditions) while offering flowers or flower petals or akshatas to the deity in the idol and kalasha.

Meditate with the following 12-lettered mantra as many times as you can.

ॐ नमो भगवते सत्यदेवाय।

You can also include goddess Lakshmi's 108 name prayer (Appendix C), Lord Vishnu's 1000 name prayer (Appendix D), or Lord Satya Narayana's 8-verse prayer (Appendix F). The most

important thing is to *connect* with the prayer and *feel* it in the mind with a good level of focus. Just meditating with the above 12-lettered mantra is *not at all* inferior to chanting long prayers, if one can focus well.

One can close eyes, keep the back straight, not move and meditate with the mantra. Alternately, one can chant mantra and offer flowers or flower petals or akshatas on the idol and kalasham.

Katha (story)

Read the story in Appendix A. If you know the story well and do this ritual regularly, it is fine to just recollect the story in the mind quickly and not explicitly read it. The key is to get the message in the story and *follow* it in one's actions.

Shodasopachara Pooja - Part 2

Say the following line and show the incense stick lighted before to the deity.

ॐ नमो भगवते सत्यदेवाय । धूपं आघ्रापयामि ।

Say the following line and show the lamp lighted before to the deity. Then show a little water in the spoon to the deity and leave it in the deposit bowl.

ॐ नमो भगवते सत्यदेवाय । दीपं दर्शयामि । आचमनीयं समर्पयामि ।

Say the first sentence below, show food items you prepared (or fruits) to the deity and imagine that the deity tasted it. If you know the standard procedure of offering *naivedyam* with the Gayatri mantra, you can do it. Else, don't worry and just say the line below. When saying the second sentence, imagine that you are offering a nice *taamboolam* (*paan*) to the deity and offer some akshatas in their place to the idol and the kalasha.

ॐ नमो भगवते सत्यदेवाय । नैवेद्यं समर्पयामि । ताम्बूलं समर्पयामि ।

Place a little camphor on a camphor container or a plate, light it and make a clockwise vertical circle in the air with the plate in front of the deity. Say the line below while you do it.

ॐ नमो भगवते सत्यदेवाय । कर्पूरनीराजनं समर्पयामि ।

Take a small flower (or some akshatas) in your right hand, say the following and offer the flower to the idol (and perhaps a couple of petals into the kalasha). If you know "Narayana Sooktam" and/or Mantrapushpam (and if you have time), read them first and then say the line below. Otherwise, just this line will do. Imagine that you are offering a flower that captures the essence of all mantras.

ॐ नमो भगवते सत्यदेवाय । मन्त्रपुष्पं समर्पयामि ।

Say the following and bow before the deity mentally. Of course, you can also get up, go around the deity once or thrice and bow down (or kneel down or lie down) in front of the kalasha, if you are not in a hurry. If someone looks at you from the roof or sky, it should look like you are going around the kalasha in clockwise directions.

ॐ नमो भगवते सत्यदेवाय । प्रदक्षिण नमस्कारान् समर्पयामि ।

Poorna Phala

Now, offer a full fruit (*e.g.* banana, apple, orange *etc*), as a symbol of your head or ego.

ॐ इदं फलं मया देव स्थापितं पुरतस्तव । तेन मे सफलावाप्तिर्भवेज्जन्मनि जन्मनि ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ नमो भगवते सत्यदेवाय । पूर्णफलं समर्पयामि ।

Imagine that you are completely surrendering yourself to Lord Satya Narayana. The fruit used here is a symbol of one's head, *i.e.* ego ("I-ness"), which is to be sacrificed (surrendered) to Lord Satya Narayana. Without that inner sense of surrender, an elaborate ritual has little meaning. Most Vedic rituals are symbolic of certain inner changes that you bring about within yourself, to remove obstacles within your sookshma sareera that are blocking self-knowledge. The purpose of Veda is the knowledge of self (Aatman) and all rituals are ultimately for that purpose. Doing rituals blindly is a good starting point, but at some stage, one has to wonder about the inner meaning.

Winding Up and Meditation

Sit still in front of the idol and meditate. Make sure that the back is erect and yet not too tight. Make sure that the neck and head are also erect. Close the eyes, imagine your favorite deity in a form you like and meditate on that form with your favorite mantra. It does not have to be a mantra of Lord Satya Narayana. You may, for example, meditate with the Gayatri mantra. Try to forget about the your body and what you are doing and get into the mantra fully. Think that the deity of the mantra is the only one that exists. Think that all beings and all objects of this world are expressions of the same deity. Think that that deity is the true Doer of all actions by all beings of this world. Meditate for as long as you can.

Udvaasana (good bye)

Say the following and show your heart with your hands. Imagine that Lord Satya Narayana has exited the the idol and the kalasham and came back into your heart.

> अस्मान्मूर्तेश्च कलशाच्च श्री रमासहित सत्यनारायणं यथास्थानं प्रतिष्ठापयामि ।

If you want, you can keep Lord in idol/kalasha for a few days. If so, do this step on the last day. In that case, do the panchopachara pooja atleast once everyday.

Conclusion

Say the following three verses. Think of Krishna and imagine that you are not the doer and Krishna is the doer who is acting through you. While you do it, place a few akshatas on the tips of the ring and middle fingers of the right hand, place the palm on the small deposit bowl and wash it such that the water and akshatas are deposited in the deposit bowl.

> मंत्रहीनं क्रियाहीनं भक्तिहीनं रमाधिप । यत्पूजितं मया देव परिपूर्णं तदस्तु ते ॥
>
> प्रायश्चित्तान्यशेषाणि तपः कर्मात्मकानि वै । यानि तेषामशेषाणां श्री कृष्णस्मरणं परं ॥ श्री कृष्ण कृष्ण कृष्ण ।
>
> कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् । करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

Say the following finally. Imagine that Lord Satya Narayana became pleased with your ritual. Surrender the doership of the ritual to Krishna and pray for peace.

> अनया दिव्य मंगळ पूजया भगवान् सर्वात्मकः श्री रमासहित सत्यनारायणः प्रीयताम् । ॐ तत्सत् । सर्वम् श्री कृष्णार्पणमस्तु । लोकाः समस्ताः सुखिनो भवन्तु । ॐ शान्तिः शान्तिः शान्तिः ।

After this, you should not think of yourself as the doer of the ritual just finished, for you have surrendered the doership to Krishna!

The naivedyam (food) you offered to Lord can be eaten now and served to others.

You can take a bath with the water in the kalasam. Pour the water on yourself after you finish your bath, while saying any mantra. After pouring that water on yourself, don’t pour any more regular water. The water from kalasam should be the last water you pour on yourself in the bath. You can also drink a spoon or two of it.

The coins, dates and grains used in the pooja can be donated to a learned person. You can cook the grains and feed people (and yourself). You can bury the grains around youe house in the eight corners. You can reuse the coins in another pooja.

Appendix A: Katha (Story)

Chapter 1

In the forest of Naimisha, Sages Shounaka etc assembled around Sage Soota, disciple of Sage Vyasa, and asked him, "in the age of Kali, is there a solution to the strife faced by human beings on earth?" Sage Soota told them, "O great sages, you have asked a very good question for the benefit of the world. The same question was posed by Sage Narada to Lord Vishnu himself long back and I will repeat to you what Lord Vishnu told Sage Narada."

Then Sage Soota proceeded to recount to them the ritual of Lord Satya Narayana, as taught by Lord Vishnu to Sage Narada.

This ritual can be performed on any Ekadashi day or Full Moon day or a Sankranthi (monthly solar ingress) day or just any auspicious day. One should get up in the morning and take vow in the mind to do the ritual that evening. In the evening, one should take bath and do the ritual.

First one should pray to Lord Ganesha (personification of an aspect of consciousness that makes us avoid and overcome obstacles). Then one should pray to Lord Varuna (personification of an aspect of consciousness that makes us persist and persevere in our work) in a kalasha (pot). Then one should pray to Loka palakas (rulers of the elements composing this world), nine planets along with ruling and co-ruling deities and the rulers of ten directions. Then one should invite Lord Satya Narayana, along with his consort Ramaa (Lakshmi), and pray to him. This ritual can be performed by people of any varna.

Chapter 2

Then the sages asked Sage Soota to tell the stories of some people who performed this ritual in the past and benefited. Sage Soota told them this story.

An old brahmana in the city of Kashi was suffering from poverty despite being very wise and learned. Oneday, Lord appeared in front of in the disguise of another brahmana and taught him how to perform the ritual of Lord Satya Narayana and left. The old brahmana decided to do the ritual on the next day. He fasted that day and used the money he got by begging that day to buy materials for the pooja instead of his food. He performed the ritual within his means and the Lord was pleased. He lived happily ever after and reached Satya Loka (the realm of Truth, which is the abode of Lord Satya Narayana) at the end of his life.

Then the sages asked Sage Soota for some more stories. The sage told another story.

A peasant who lived by cutting wood and selling it saw this brahmana doing the ritual. He found out the details from the brahmana and decided to do the ritual on the next day. He went to a street having many rich people next day and got double the money he would've got for that wood on other days. He bought materials with the profits and did the ritual to the best of his ability. The Lord was pleased. He lived happily ever after and reached Satya Loka at the end of his life.

Chapter 3

When the sages asked for more stories, Sage Soota narrated the story of a businessman called Sadhu. He once saw a king called Ulkamukha performing the ritual of Lord Satya Narayana on the banks of river Bhadrashila. He asked the king what he was doing. King told him that he had everything but no children and was doing the ritual to beget a child. The businessman also was childless. He learnt the ritual from the king and vowed that he would do it if he got a child. His wife Lilavati gave birth to a beautiful young girl named Kalavati after one year. When wife reminded him of the vow, he said, "we will do the ritual of Lord Satya Narayana at her wedding". When the girl grew up, he got her married and yet did not perform the ritual. Lord wanted to teach him a lesson.

That businessman went to the far away city of Ratnasanu for business in a ship with his son-in-law. When got off the ship and entered the city, some thieves who robbed the king's palace came running. They left some bags of money there and ran away. The palace guards running after them saw the bags next to them, assumed them to be thieves and took them to king Chandraketu. The king did not ask any questions and imprisoned them.

Back home, there were thieves even in the house of that businessman and they stole all the money. Lilavati and Kalavati started living by begging. Oneday, Kalavati came home late in the night. When her mother asked her the reason for delay, she said that a brahmana was performing the ritual of Lord Satya Narayana and she stayed till the end. She gave some prasadam to her mother. Then Lilavati remembered her husband's unfulfilled vow. She decided to do the ritual herself on a good day coming in a few days, on the ocean beach.

Lord was pleased, came in the dream of king Chandraketu and told him what happened. King narrated his dream to everyone. He gave a lot of money to Sadhu and his son-in-law and freed them.

Chapter 4

When their ship reached their town, Lilavati and Kalavati had just finished their ritual of Lord Satya Narayana on the beach. Kalavati got up without eating prasadam and ran towards the ocean in excitement. Then it appeared like the ship and her husband sank in the ocean. When she was very sad, a voice told her it was because she did not eat prasadam. When she went back and took prasadam, she saw that the ship and her husband were fine.

When Sadhu found out all this, he was awestruck. He performed the ritual twice every month - on the Full Moon night and solar ingress day. He lived happily ever after and reached Satya Loka at the end of his life.

Chapter 5

A king called Tungadhwaja went to a forest for hunting and saw some forest dwellers performing the ritual of Lord Satya Narayana under a banyan tree. He was not impressed by their

idols and vessels made of clay. When they respectfully gave him prasadam, he threw it away and left. Lord wanted to teach him a lesson.

His enemies surprised him by getting together and attacking him. He lost his kingdom, wealth and children. He regretted that he had insulted Lord Satya Narayana because of his lowly impresseion of those forest dwellers. He went back to the forest, found them, sat along with them and performed a ritual of Lord Satya Narayana with the same clay idols and vessels used by them and ate the prasadam made by them. He went back to his city, collected some loyal soldiers and attacked his enemies. They were not ready and lost the battle. He got back his kingdom, wealth and many children were born again. He lived happily ever after and reached Satya Loka at the end of his life.

Sage Soota said, "O great sages, this ritual of Lord Satya Narayana gives direct results in Kali yuga. By performing it or watching it, human beings can overcome their problems."

...Thus ends the story of the ritual of Lord Satya Narayana from Reva khanda of Skanda Purana...

[***Some quick commentary*****:** The four stories cover people of four varnas (castes). The lesson is that people of all varnas can perform this ritual. The wood cutter learnt the ritual from brahmana and did it himself. Even a shudra can perform this ritual by oneself.

One word of caution on varnas/castes is needed here. One who has affinity to knowledge is a brahmana (learned man). One who has affinity to power and authority is a kshatriya (warrior). One who has affinity to money is a vaisya (trader). One who has affinity to carnal pleasures is a shoodra (worker). One gets varna from father's varna by default, but one's own varna comes out as one's personality develops. If a person born in a brahmana family is after money, he becomes a vaisya and not a brahmana. On the other hand, if a person born in a shudra family desires nothing but knowledge and self-realization, he automatically becomes a brahmana.

When we say that people of all varnas can do this ritual, what we really mean is that people seeking knowledge or power or money or pleasures can do this ritual and get what they want.

If one looks carefully, there are lessons on things to watch out. For example, businessman tried to do business with god and asked for a child to be given first. Even after getting it, he did not do the ritual and postponed. If one has the attitude of a vaisya, one should suppress the urge to *negotiate* when dealing with god. Similarly, king was egoistic on account of his power. If one has the attitude of a kshatriya, one should suppress the urge to be *proud* when dealing with god.]

Appendix B1: Generic Panchopachara Pooja

[*If you want to perform a panchopachara pooja (a worship consisting of 5 services) to any deity who may may have been invoked in a kalasha or an idol, please use the procedure in this appendix. This will take less time than shodasopachara pooja (a worship consisting of 16 servives). Replace "<A mantra of deity>" below with a mantra of the deity.*]

Part 1

Say the following and offer sandalwood powder/paste to the deity. You can also offer turmeric powder and kumkum.

<A mantra of deity> लं पृथिव्यात्मने नमः। गन्धं समर्पयामि।

Say the following and offer a flower (or a flower petal) to the deity.

<A mantra of deity> हं आकाशात्मने नमः। पुष्पं समर्पयामि।

Main Mantra

One can meditate with the main mantra or the main prayer of the deity for a while here.

Part 2

Say the following and offer dhoopam (incense) to the deity. Light the tip of the incense stick, let the fire burn brightly and then extinguish the fire. There should be no fire on the stick but smoke coming from the burning tip. Show the smoke to the deity.

<A mantra of deity> यं वाय्वात्मने नमः। धूपं आघ्रापयामि।

Say the following and show the deepam (light/lamp) to the deity.

<A mantra of deity> रं अग्न्यात्मने नमः। दीपं दर्शयामि।

Say the following and offer some food to Lord Satya Narayana in the idol. You can use cooked food or a fruit or jaggery or sugar. Show it to the idol and kalasham.

<A mantra of deity> वं अमृतात्मने नमः। नैवेद्यं समर्पयामि।

Say the following and offer some akshatas to the deity. This mantra means that we are offering "all services" to the deity.

<A mantra of deity> सं सर्वात्मने नमः। सर्वोपचारान् समर्पयामि।

Now get up and do *pradakshinas* to the deity. If someone stands on the roof (or in the sky) and looks down at you, it should look like you are going around the deity (idol or kalasha) in the clockwise direction. Do one or three rounds and then sit down again in front of deity.

Appendix B2: Generic Shodasopachara Pooja

[*If you want to perform a shodasopachara pooja (a worship consisting of 16 services) to any deity who may may have been invoked in a kalasha or an idol, please use the procedure in this appendix. This will take less time than panchopachara pooja (a worship consisting of 5 servives). Replace "*<A mantra of deity>*" below with a mantra of the deity.*]

Part 1

Say the line below and think in the mind that you are offering a nice seat to the deity to sit on. While imagining that, just offer a few akshatas to the idol and the kalasha.

<A mantra of deity> आसनं समर्पयामि ।

Now, say the line below imagine that you are washing the deity's feet. While imagining that, show a little water with the spoon to the deity and leave the water in a small empty bowl (we will call it "the deposit bowl" from now onwards).

<A mantra of deity> पादयोः पाद्यं समर्पयामि ।

Say the line below, imagine that you are washing the hands of the deity, show a little water in the spoon to the deity and leave it in the deposit bowl.

<A mantra of deity> हस्तयोः अर्घ्यं समर्पयामि ।

Say the line below, imagine that you are offering drinking water to the deity's mouth, show a little water in the spoon to the deity and leave it in the deposit bowl.

<A mantra of deity> मुखे शुद्धाचमनीयं समर्पयामि ।

Say the first sentence below, imagine that you are giving a bath to the deity, show a little water in the spoon to the deity and leave it in the deposit bowl. Say the second sentence below, imagine that you are giving drinking water to the deity's mouth after bath, show a little water in the spoon to the deity and leave it in the deposit bowl.

<A mantra of deity> स्नपयामि । स्नानानन्तरं आचमनीयं समर्पयामि ।

Say the line below, imagine that you are offering a pair of nice clothes (one in the top and one in the bottom, *i.e.* like a shirt and a pant) and offer a few akshatas to the deity and the kalasha.

<A mantra of deity> वस्त्राणि धारयामि ।

Say the line below, imagine that you are offering a yajnopaveetam (sacred thread) and offer a few akshatas to the deity.

<A mantra of deity> यज्ञोपवीतं समर्पयामि ।

Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to the deity. If you don't have all these, just sprinkle a few akshatas on the deity.

<A mantra of deity> गन्धान् धारयामि । हरिद्रा कुंकुमं समर्पयामि । अक्षतान् समर्पयामि ।

Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to the deity.

<A mantra of deity> आभरणानि समर्पयामि ।

Sprinkle a few flowers or flower petals or akshatas on the deity.

<A mantra of deity> पुष्पैः पूजयामि ।

Main Mantra

One can meditate with the main mantra or prayer of the deity for a while here.

Part 2

Say the following line and show the incense stick lighted before to the deity.

<A mantra of deity> धूपं आघ्रापयामि ।

Say the following line and show the lamp lighted before to the deity. Then show a little water in the spoon to the deity and leave it in the deposit bowl.

<A mantra of deity> दीपं दर्शयामि । आचमनीयं समर्पयामि ।

Say the first sentence below, show food items you prepared (or fruits) to the deity and imagine that the deity tasted it. If you know the standard procedure of offering *naivedyam* with the

Gayatri mantra, you can do it. Else, don't worry and just say the line below. When saying the second sentence, imagine that you are offering a nice *taamboolam* (*paan*) to the deity and offer some akshatas in their place to the idol and the kalasha.

<A mantra of deity> नैवेद्यं समर्पयामि । ताम्बूलं समर्पयामि ।

Place a little camphor on a camphor container or a plate, light it and make a clockwise vertical circle in the air with the plate in front of the deity. Say the line below while you do it.

<A mantra of deity> कर्पूरनीराजनं समर्पयामि ।

Take a small flower (or some akshatas) in your right hand, say the following and offer the flower to the idol (and perhaps a couple of petals into the kalasha). If you know "Narayana Sooktam" and/or Mantrapushpam (and if you have time), read them first and then say the line below. Otherwise, just this line will do. Imagine that you are offering a flower that captures the essence of all mantras.

<A mantra of deity> मन्त्रपुष्पं समर्पयामि ।

Say the following and bow before the deity mentally. Of course, you can also get up, go around the deity once or thrice and bow down (or kneel down or lie down) in front of the kalasha, if you are not in a hurry. If someone looks at you from the roof or sky, it should look like you are going around the kalasha in clockwise directions.

<A mantra of deity> प्रदक्षिण नमस्कारान् समर्पयामि ।

Appendix C: Sri Mahalakshmi Ashtottara Sata Naama Stotram

This can be included in the "Main Mantra" section optionally. This prayer contains 108 names of goddess Mahalakshmi.

प्रकृतिं विकृतिं विद्यां सर्वभूतहितप्रदां । श्रद्धां विभूतिं सुरभिं नमामि परमात्मिकां ।।

वाचं पद्मालयां पद्मां शुचिं स्वाहां स्वधां सुधां । धन्यां हिरण्मयीं लक्ष्मीं नित्यपुष्टां विभावरीं ।।

अदितिं च दितिं दीप्तां वसुधां वसुधारिणीं । नमामि कमलां कांतां कामां क्षीरोदसंभवां ।।

अनुग्रहपरां बुद्धिं अनघां हरिवल्लभां । अशोकां अमृतां दीप्तां लोकशोकविनाशिनीं ।।

नमामि धर्मनिलयां करुणां लोकमातरं । पद्मप्रियां पद्महस्तां पद्माक्षीं पद्मसुंदरीं ।।

पद्मोद्भवां पद्ममुखीं पद्मनाभप्रियां रमां । पद्ममालाधरीं देवीं पद्मिनीं पद्मगंधिनीं । ।

पुण्यगंधां सुप्रसन्नां प्रसादाभिमुखीं प्रभां । नमामि चंद्रवदनां चंद्रां चंद्रसहोदरीं । ।

चतुर्भुजां चंद्ररूपां इंदिरां इंदुशीतलां । आह्लादजननीं पुष्टिं शिवां शिवकरीं सतीं । ।

विमलां विश्वजननीं पुष्टिं दारिद्र्यनाशिनीं । प्रीतिपुष्करिणीं शांतां शुक्लमाल्यांबरां श्रियं । ।

भास्करीं बिल्वनिलयां वरारोहां यशस्विनीं । वसुंधरां उदारांगां हरिणीं हेममालिनीं । ।

धनधान्यकरीं सिद्धिं स्त्रैणसौम्यां शुभप्रदां । नृपवेश्मगतानंदां वरलक्ष्मीं वसुप्रदां । ।

शुभां हिरण्यप्राकारां समुद्रतनयां जयां । नमामि मंगळां देवीं विष्णुवक्षःस्थलस्थितां । ।

विष्णुपत्नीं प्रसन्नाक्षीं नारायण समाश्रितां । दारिद्र्यध्वंसिनीं देवीं सर्वोपद्रववारिणीं । ।

नवदुर्गां महाकाळीं ब्रह्मविष्णुशिवात्मिकां । त्रिकालज्ञानसंपन्नां नमामि भुवनेश्वरीं । ।

Appendix D: Vishnu Sahasra Nama Stotram

This can be included in the “Main Mantra” section optionally. This prayer contains 1000 names of Lord Vishnu.

विश्वं विष्णुर् वषट्कारो भूतभव्यभवत् प्रभुः । भूतकृद् भूतभृद् भावो भूतात्मा भूतभावनः ॥

पूतात्मा परमात्मा च मुक्तानां परमा गतिः । अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥

योगो योगविदां नेता प्रधानपुरुषेश्वरः । नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥

सर्वः शर्वः शिवः स्थाणुर् भूतादिर्निधि रव्ययः । संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥

स्वयंभूः शंभुरादित्यः पुष्कराक्षो महास्वनः । अनादिनिधनो धाता विधाता धातुरुत्तमः ॥

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः । विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः प्रभूत स्त्रिककुब्धाम पवित्रं मंगळं परं ॥

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः । हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः । अनुत्तमो दुरादर्षः कृतज्ञः कृतिरात्मवान् ॥

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः । अहस्संवत्सरो व्याळः प्रत्ययः सर्वदर्शनः ॥

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादि रच्युतः । वृषाकपि रमेयात्मा सर्वयोगविनिस्सृतः ॥

वसुर्वसुमनास्सत्यः समात्मा सम्मितः समः । अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥

रुद्रो बहुशिरा बभ्रुर् विश्वयोनिः शुचिश्रवाः । अमृतः शाश्वतः स्थाणुर् वरारोहो महातपाः ॥

सर्वगः सर्वविद्भानुर् विष्वक्सेनो जनार्दनः । वेदो वेदविदव्यंगो वेदांगो वेदवित्कविः ॥

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः। चतुरात्मा चतुर्व्यूहः चतुर्दंष्ट्रश्चतुर्भुजः॥
भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः। अनघो विजयो जेता विश्वयोनिः पुनर्वसुः॥
उपेंद्रो वामनः प्रांशुरमोघः शुचिरुर्जितः। अतींद्रः संग्रहस्सर्गो धृतात्मा नियमो यमः॥
वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः। अतींद्रियो महामायो महोत्साहो महाबलः॥
महाबुद्धिर्महावीर्यो महाशक्ति र्महाद्युतिः। अनिर्देश्यवपुः श्रीमान् अमेयात्मा महाद्रिधृक्॥
महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः। अनिरुद्धः सुरानंदो गोविंदो गोविदां पतिः॥
मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः। हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः॥
अमृत्युः सर्वदृक्सिंहः संधाता संधिमान् स्थिरः। अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा॥
गुरुर्गुरुतमो धाम सत्य स्सत्यपराक्रमः। निमिषोऽनिमिषः स्रग्वी वाचस्पति रुदारधीः॥
अग्रणीर् ग्रामणीः श्रीमान् न्यायो नेता समीरणः। सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात्॥
आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः। अहस्संवर्तको वह्नि रनिलो धरणीधरः॥
सुप्रसादः प्रसन्नात्मा विश्वसृड्विश्वभुग्विभुः। सत्कर्ता सत्कृतस्साधुः जह्नु र्नारायणो नरः॥
असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः। सिद्धार्थः सिद्धसंकल्पः सिद्धिदस्सिद्धिसाधनः॥
वृषाही वृषभो विष्णुः वृषपर्वा वृषोदरः। वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः॥
सुभुजो दुर्धरो वाग्मी महेंद्रो वसुदो वसुः। नैकरुपो बृहद्रुपः शिपिविष्टः प्रकाशनः॥
ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः। ऋद्धः स्पष्टाक्षरो मंत्रश्चंद्रांशुर्भास्करद्युतिः॥
अमृतांशूद्भवो भानुः शशबिंदु स्सुरेश्वरः। औषधं जगतः सेतुः सत्यधर्मपराक्रमः॥
भूतभव्यभवन्नाथः पवनः पावनोऽनलः। कामहा कामकृत्कांतः कामः कामप्रदः प्रभुः॥
युगादिकृद्युगावर्तो नैकमायो महाशनः। अदृश्यो व्यक्तरूपश्च सहस्रजिदनंतजित्॥
इष्टोऽविशिष्टः शिष्टेष्टः शिखंडी नहुषो वृशः। क्रोधहा क्रोधकृत्कर्ता विश्वबाहु र्महीधरः॥
अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः। अपां निधि रधिष्ठान मप्रमत्तः प्रतिष्ठितः॥
स्कंदः स्कंदधरो धुर्यो वरदो वायुवाहनः। वासुदेवो बृहद्भानुरादिदेवः पुरंदरः॥
अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः। अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः॥
पद्मनाभोऽरविंदाक्षः पद्मगर्भः शरीरभृत्। महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः॥
अतुलः शरभो भीमः समयज्ञो हविर्हरिः। सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिंजयः॥
विक्षरो रोहितो मार्गो हेतु र्दामोदर स्सहः। महीधरो महाभागो वेगवानमिताशनः॥
उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः। करणं कारणं कर्ता विकर्ता गहनो गुहः॥
व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः। परर्द्धिः परमस्पष्टः तुष्टः पुष्टः शुभेक्षणः॥

रामो विरामो विरजोमार्गो नेयो नयोऽनयः। वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः॥
वैकुंठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः। हिरण्यगर्भश्शत्रुघ्नो व्याप्तो वायुरधोक्षजः॥
ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः। उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः॥
विस्तारः स्थावरः स्थाणुः प्रमाणं बीजमव्ययम्। अर्थोऽनर्थो महाकोशो महाभोगो महाधनः॥
अनिर्विण्णः स्थविष्ठो भूर्धर्मयूपो महामखः। नक्षत्रनेमि र्नक्षत्री क्षमः क्षाम स्समीहनः॥
यज्ञ इज्यो महेज्यश्च क्रतुस्सत्रं सतां गतिः। सर्वदर्शी निवृत्तात्मा सर्वज्ञो ज्ञानमुत्तमम्॥
सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत्। मनोहरो जितक्रोधो वीरबाहुर्विदारणः॥
स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत्। वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः॥
धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम्। अविज्ञाता सहस्रांशुः विधाता कृतलक्षणः॥
गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः। आदिदेवो महादेवो देवेशो देवभृद्गुरुः॥
उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः। शरीरभूतभृत् भोक्ता कपींद्रो भूरिदक्षिणः॥
सोमपोऽमृतपः सोमः पुरुजित् पुरुसत्तमः। विनयो जयः सत्यसंधो दाशार्हः सात्वतां पतिः॥
जीवो विनयिता साक्षी मुकुंदोऽमितविक्रमः। अंभोनिधि रनंतात्मा महोदधिशयोऽन्तकः॥
अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः। आनंदो नंदनो नंदः सत्यधर्मा त्रिविक्रमः॥
महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः। त्रिपदस्त्रिदशाध्यक्षो महाशृंगः कृतान्तकृत्॥
महावराहो गोविंदः सुषेणः कनकांगदी। गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः॥
वेधाः स्वांगोऽजितः कृष्णो दृढः संकर्षणोऽच्युतः। वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः॥
भगवान् भगहाऽऽनंदी वनमाली हलायुधः। आदित्यो ज्योतिरादित्यः सहिष्णु र्गतिसत्तमः॥
सुधन्वा खंडपरशुः दारुणो द्रविणप्रदः। दिविस्पृक् सर्वदृग् व्यासो वाचस्पति रयोनिजः॥
त्रिसामा सामगः साम निर्वाणं भेषजं भिषक्। सन्न्यासकृच्छमः शांतो निष्ठा शांतिः परायणं॥
शुभांगः शांतिदः स्रष्टा कुमुदः कुवलेशयः। गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः॥
अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः। श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः॥
श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः। श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः॥
स्वक्षः स्वंगः शतानंदो नंदि र्ज्योतिर्गणेश्वरः। विजितात्मा विधेयात्मा सत्कीर्ति श्छिन्नसंशयः॥
उदीर्णः सर्वतश्चक्षु रनीशः शाश्वतस्थिरः। भूशयो भूषणो भूतिरशोकः शोकनाशनः॥
अर्चिष्मानर्चितः कुंभो विशुद्धात्मा विशोधनः। अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः॥
कालनेमिनिहा वीरः शूरः शूरजनेश्वरः। त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः॥
कामदेवः कामपालः कामी कांतः कृतागमः। अनिर्देश्यवपु र्विष्णुः वीरोऽनंतो धनंजयः॥

ब्रह्मण्यो ब्रह्मकृत् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः। ब्रह्मवित् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः॥

महाक्रमो महाकर्मा महातेजा महोरगः। महाक्रतु र्महायज्वा महायज्ञो महाहविः॥

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोत्रा रणप्रियः। पूर्णः पूरयिता पुण्यः पुण्यकीर्ति रनामयः॥

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः। वसुप्रदो वासुदेवो वसुर्वसुमना हविः॥

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः। शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः॥

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः। दर्पहा दर्पदोऽ दृप्तो दुर्धरोऽथापराजितः॥

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान्। अनेकमूर्तिरव्यक्तः शतमूर्तिश्शताननः॥

एको नैकः स वः कः किं यत्तत्पद मनुत्तमम्। लोकबंधु र्लोकनाथो माधवो भक्तवत्सलः॥

सुवर्णवर्णो हेमांगो वरांग श्चंदनांगदी। वीरहा विषमः शून्यो घृताशी रचलश्चलः॥

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृत्। सुमेधा मेधजो धन्यः सत्यमेधा धराधरः॥

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः। प्रग्रहो निग्रहो व्यग्रो नैकशृंगो गदाग्रजः॥

चतुर्मूर्तिश्चतुर्बाहुः चतुर्व्यूहश्चतुर्गतिः। चतुरात्मा चतुर्भावः चतुर्वेदविदेकपात्॥

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः। दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा॥

शुभांगो लोकसारंगः सुतंतुस्तंतुवर्धनः। इंद्रकर्मा महाकर्मा कृताकर्मा कृतागमः॥

उद्भवः सुंदरः सुंदो रत्ननाभः सुलोचनः। अर्को वाजसनः शृंगी जयंतः सर्वविज्जयी॥

सुवर्णबिंदु रक्षोभ्यः सर्ववागीश्वरेश्वरः। महाह्रदो महागर्तो महाभूतो महानिधिः॥

कुमुदः कुंदरः कुंदः पर्जन्यः पावनोऽनिलः। अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः॥

सुलभः सुव्रतः सिद्धः शत्रुजित् शत्रुतापनः। न्यग्रोधोदुंबरोऽश्वत्थः चाणूरांध्रनिषूदनः॥

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः। अमूर्ति रनघोऽचिंत्यो भयकृद्भयनाशनः॥

अणुर्बृहत् कृशः स्थूलो गुणभृन्निर्गुणो महान्। अधृतः स्वधृतः स्वास्थ्यः प्राग्वंशो वंशवर्धनः॥

भारभृत्कथितो योगी योगीशः सर्वकामदः। आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः॥

धनुर्धरो धनुर्वेदो दंडो दमयुता दमः। अपराजितः सर्वसहो नियंता नियमो यमः॥

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः। अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः॥

विहायसगतिर्ज्योतिः सुरुचिर् हुतभुग्विभुः। रविर्विरोचनः सूर्यः सविता रविलोचनः॥

अनंतो हुतभुक् भोक्ता सुखदो नैकदोऽग्रजः। अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः॥

सनात् सनातनतमः कपिलः कपिरव्ययः। स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः॥

अरौद्रः कुंडली चक्री विक्रम्यूर्जितशासनः। शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः॥

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः। विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः॥

उत्तारणो दुष्कृतिहा पुण्यो दुस्स्वप्ननाशनः । वीरहा रक्षणः संतो जीवनः पर्यवस्थितः ॥

अनंतरुपोऽनंतश्रीः जितमन्युर्भयापहः । चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥

अनादिर् भूर्भुवो लक्ष्मीः सुवीरो रुचिराम्गदः । जननो जनजन्मादिर् भीमो भीमपराक्रमः ॥

आधारनिलयोऽधाता पुष्पहासः प्रजागरः । ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥

प्रमाणं प्राणनिलयः प्राणधृत् प्राणजीवनः । तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः । यज्ञो यज्ञपतिर्यज्वा यज्ञांगो यज्ञवाहनः ॥

यज्ञभृत् यज्ञकृत् यज्ञी यज्ञभुक् यज्ञसाधनः । यज्ञान्तकृत् यज्ञगुह्यमन्नमन्नाद एव च ॥

आत्मयोनिः स्वयंजातो वैखानस्सामगायनः । देवकीनंदनः स्रष्टा क्षितीशः पापनाशनः ॥

शङ्खभृन्नंदकी चक्री शार्ङ्गधन्वा गदाधरः । रथांगपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥

वनमाली गदी शार्ङ्गी शंखी चक्री च नंदकी । श्रीमान्नारायणो विष्णुर् वासुदेवोऽभिरक्षतु ॥

Appendix E: Satya Narayana Ashtottara Shata Nama Stotram

This can be included in the "Main Mantra" section optionally. This prayer contains 108 names of Lord Satya Narayana. There are two versions that are used in different traditions.

Version 1:

ॐ नारायणाय नमः । ॐ नराय नमः । ॐ शौरये नमः । ॐ चक्रपाणये नमः । ॐ जनार्दनाय नमः । ॐ वासुदेवाय नमः । ॐ जगद्योनये नमः । ॐ वामनाय नमः । ॐ ज्ञानपंजराय नमः । ॐ श्रीवभाय नमः । ॐ जगन्नाथाय नमः । ॐ चतुर्मूर्तये नमः । ॐ व्योमकेशाय नमः । ॐ हृषीकेशाय नमः । ॐ शंकराय नमः । ॐ गरुडध्वजाय नमः । ॐ नारसिंहाय नमः । ॐ महादेवाय नमः । १८ ॐ स्वयंभुवे नमः । ॐ भुवनेश्वराय नमः । ॐ श्रीधराय नमः । ॐ देवकीपुत्राय नमः । ॐ हलायुधाय नमः । ॐ सहस्रबाहवे नमः । ॐ अव्यक्ताय नमः । ॐ सहस्राक्षाय नमः । ॐ अक्षराय नमः । ॐ पार्थसारथये नमः । ॐ अच्युताय नमः । ॐ शंखपाणये नमः । ॐ परंज्योतिषे नमः । ॐ आत्मज्योतिषे नमः । ॐ अचंचलाय नमः । ॐ श्रीवत्सांकाय नमः । ॐ अखिलाधाराय नमः । ॐ सर्वलोकपतये नमः । ३६ ॐ प्रभवे नमः । ॐ त्रिविक्रमाय नमः । ॐ त्रिकालज्ञानाय नमः । ॐ त्रिधाम्ने नमः । ॐ करुणाकराय नमः । ॐ सर्वज्ञाय नमः । ॐ सर्वगाय नमः । ॐ सर्वस्मै नमः । ॐ सर्वेशाय नमः । ॐ सर्वसाक्षिकाय नमः । ॐ हरये नमः । ॐ शार्ङ्गिणे नमः । ॐ हरये नमः । ॐ शेषाय नमः । ॐ पीतवाससे नमः । ॐ गुहाश्रयाय नमः । ॐ वेदगर्भाय नमः । ॐ विभवे नमः । ५४ ॐ विष्णवे नमः । ॐ क्षराय नमः । ॐ गजारिघ्नाय नमः । ॐ केशवाय

नमः। ॐ केशिमर्दनाय नमः। ॐ कैटभारये नमः। ॐ अविद्यारये नमः। ॐ कामदाय नमः। ॐ कमलेक्षणाय नमः। ॐ हंसशत्रवे नमः। ॐ अधर्मशत्रवे नमः। ॐ काकुत्स्थाय नमः। ॐ खगवाहनाय नमः। ॐ नीलांबुदद्युतये नमः। ॐ नित्याय नमः। ॐ नित्यतृप्ताय नमः। ॐ नित्यानन्ददाय नमः। ॐ सुराध्यक्षाय नमः। ७२ ॐ निर्विकल्पाय नमः। ॐ निरंजनाय नमः। ॐ ब्रह्मण्याय नमः। ॐ पृथिवीनाथाय नमः। ॐ निष्कळंकाय नमः। ॐ निराभासाय नमः। ॐ निष्प्रपंचाय नमः। ॐ निरामयाय नमः। ॐ भक्तवश्याय नमः। ॐ महोदाराय नमः। ॐ श्रीमते नमः। ॐ त्रैलोक्यभूषणाय नमः। ॐ यज्ञमूर्तये नमः। ॐ अमेयात्मने नमः। ॐ वरदाय नमः। ॐ वासवानुजाय नमः। ॐ जितेन्द्रियाय नमः। ॐ जितक्रोधाय नमः। ९० ॐ समष्टये नमः। ॐ सनातनाय नमः। ॐ भक्तप्रियाय नमः। ॐ जगत्पूज्याय नमः। ॐ परमात्मने नमः। ॐ असुरान्तकाय नमः। ॐ सर्वलोकानामन्तकाय नमः। ॐ अनन्ताय नमः। ॐ अनन्तविक्रमाय नमः। ॐ मायाधाराय नमः। ॐ निराधाराय नमः। ॐ सर्वाधाराय नमः। ॐ धराधराय नमः। ॐ पुण्यकीर्तये नमः। ॐ पुरातनाय नमः। ॐ त्रिकालज्ञाय नमः। ॐ विष्टरश्रवसे नमः। ॐ चतुर्भुजाय नमः। १०८

Version 2:

ॐ सत्यदेवाय नमः। ॐ सत्यात्मने नमः। ॐ सत्यभूताय नमः। ॐ सत्यपुरुषाय नमः। ॐ सत्यनाथाय नमः। ॐ सत्यसाक्षिणे नमः। ॐ सत्ययोगाय नमः। ॐ सत्यज्ञानाय नमः। ॐ सत्यज्ञानप्रियाय नमः। ॐ सत्यनिधये नमः। ॐ सत्यसम्भवाय नमः। ॐ सत्यप्रभुवे नमः। ॐ सत्येश्वराय नमः। ॐ सत्यकर्मणे नमः। ॐ सत्यपवित्राय नमः। ॐ सत्यमंगलाय नमः। ॐ सत्यगर्भाय नमः। ॐ सत्यप्रजापतये नमः। १८ ॐ सत्यविक्रमाय नमः। ॐ सत्यसिद्धाय नमः। ॐ सत्याच्युताय नमः। ॐ सत्यवीराय नमः। ॐ सत्यबोधाय नमः। ॐ सत्यधर्माय नमः। ॐ सत्याग्रजाय नमः। ॐ सत्यसंतुष्टाय नमः। ॐ सत्यवराहाय नमः। ॐ सत्यपारायणाय नमः। ॐ सत्यपूर्णाय नमः। ॐ सत्यौषधाय नमः। ॐ सत्यशाश्वताय नमः। ॐ सत्यप्रवर्धनाय नमः। ॐ सत्यविभवे नमः। ॐ सत्यज्येष्ठाय नमः। ॐ सत्यश्रेष्ठाय नमः। ॐ सत्यविक्रमिणे नमः। ३६ ॐ सत्यधन्विने नमः। ॐ सत्यमेधाय नमः। ॐ सत्याधीशाय नमः। ॐ सत्यक्रतवे नमः। ॐ सत्यकालाय नमः। ॐ सत्यवत्सलाय नमः। ॐ सत्यवसवे नमः। ॐ सत्यमेघाय नमः। ॐ सत्यरुद्राय नमः। ॐ सत्यब्रह्मणे नमः। ॐ सत्यामृताय नमः। ॐ सत्यवेदाङ्गाय नमः। ॐ सत्यचतुरात्मने नमः। ॐ सत्यभोक्त्रे नमः। ॐ सत्यशुचये नमः। ॐ सत्यार्जिताय नमः। ॐ सत्येंद्राय नमः। ॐ सत्यसंगराय नमः। ५४ ॐ सत्यस्वर्गाय नमः। ॐ सत्यनियमाय नमः। ॐ सत्यमेधाय नमः। ॐ सत्यवेद्याय नमः। ॐ सत्यपीयूषाय नमः। ॐ सत्यमायाय नमः।

ॐ सत्यमोहाय नमः। ॐ सत्यसुरानंदाय नमः। ॐ सत्यसागराय नमः। ॐ सत्यतपसे नमः। ॐ सत्यसिंहाय नमः। ॐ सत्यमृगाय नमः। ॐ सत्यलोकपालकाय नमः। ॐ सत्यस्थिताय नमः। ॐ सत्यदिक्पालकाय नमः। ॐ सत्यधनुर्धराय नमः। ॐ सत्याम्बुजाय नमः। ॐ सत्यवाक्याय नमः। ७२ ॐ सत्यगुरवे नमः। ॐ सत्यन्यायाय नमः। ॐ सत्यसाक्षिणे नमः। ॐ सत्यसंवृताय नमः। ॐ सत्यसम्प्रदाय नमः। ॐ सत्यवह्नये नमः। ॐ सत्यवायुवे नमः। ॐ सत्यशिखराय नमः। ॐ सत्यानंदाय नमः। ॐ सत्याधिराजाय नमः। ॐ सत्यश्रीपादाय नमः। ॐ सत्यगुह्याय नमः। ॐ सत्योदराय नमः। ॐ सत्यहृदयाय नमः। ॐ सत्यकमलाय नमः। ॐ सत्यनालाय नमः। ॐ सत्यहस्ताय नमः। ॐ सत्यबाहवे नमः। ९० ॐ सत्यमुखाय नमः। ॐ सत्यजिह्वाय नमः। ॐ सत्यदौंष्ट्राय नमः। ॐ सत्यनाशिकाय नमः। ॐ सत्यश्रोत्राय नमः। ॐ सत्यचक्षसे नमः। ॐ सत्यशिरसे नमः। ॐ सत्यमुकटाय नमः। ॐ सत्यांबराय नमः। ॐ सत्याभरणाय नमः। ॐ सत्यायुधाय नमः। ॐ सत्यश्रीवभाय नमः। ॐ सत्यगुप्ताय नमः। ॐ सत्यपुष्कराय नमः। ॐ सत्याध्रिदाय नमः। ॐ सत्यभामावतारकाय नमः। ॐ सत्यगृहरूपिणे नमः। ॐ सत्यप्रहरणायुधाय नमः। १०८

Appendix F: Satyadevashtakam

This prayer can be included in the "Main Mantra" section optionally. This prayer contains 8 verses in prayer of Lord Satya Narayana. Please note that this prayer is not from any scripture or composed by any saint, but composed by the author of these manuals. So it may not have any special power. But you can include it if you like it.

श्रीसत्यदेवाष्टकम्

श्रीसत्यलोकपरिपालक हे कृपाळो। देवर्षिमौनिगणभावित सत्त्वमूर्ते।
श्वेताम्बरावृत रमेश रमाविलोल। श्रीसत्यदेव मम देहि करावलम्बम्॥
ॐकाररूप गुणवर्जित विश्वयोने। हे पंचभूतपरिपालक लोकरक्ष।
सम्पूर्णचन्द्रसमये समुपासितव्य। श्रीसत्यदेव मम देहि करावलम्बम्॥
गौरीशिवाच्युतगणेशपितामहैश्च। खेटैर्नवैः क्रतुशतादिदिगीश्वरैश्च।
देवैस्सदा सहित शाश्वत लोकपूज्य। श्रीसत्यदेव मम देहि करावलम्बम्॥
आद्यन्तवर्जित सुरार्चितपादपद्म। श्रीखण्डचर्चित सुवर्चित शोभनांग।
श्रीपुण्ड्रमण्डितललाट विराट्स्वरूप। श्रीसत्यदेव मम देहि करावलम्बम्॥

श्रीमत्स्यकूर्मधरणीधरनारसिंह । श्रीवामनेशजमदग्निजरामचन्द्र ।

श्रीकृष्णरूपधर अच्युत विष्णुमूर्ते। श्रीसत्यदेव मम देहि करावलम्बम्॥

क्षीराब्धिजाप्रिय मनोहरवेषधारिन्। दीनार्तिछेदकर मोदसुभाग्यदायिन्।

भक्ताघनाश कलिपाशविमोचकारिन्। श्रीसत्यदेव मम देहि करावलम्बम्॥

कामं च क्रोधमदमात्सरलोभमोहान्। घोरारिषट्कविततिं परिमर्दय त्वं ।

सत्त्वं च शान्तिमतुलं विनयं च देहि। श्रीसत्यदेव मम देहि करावलम्बम्॥

मद्वाचि मूर्ध्नि हृदि वासय सत्यरूप। लक्ष्म्या च देवततिभिस्सह त्रैगुणात्मन्।

सत्येन दिव्यसुधया भरितोत्तमांग। श्रीसत्यदेव मम देहि करावलम्बम्॥

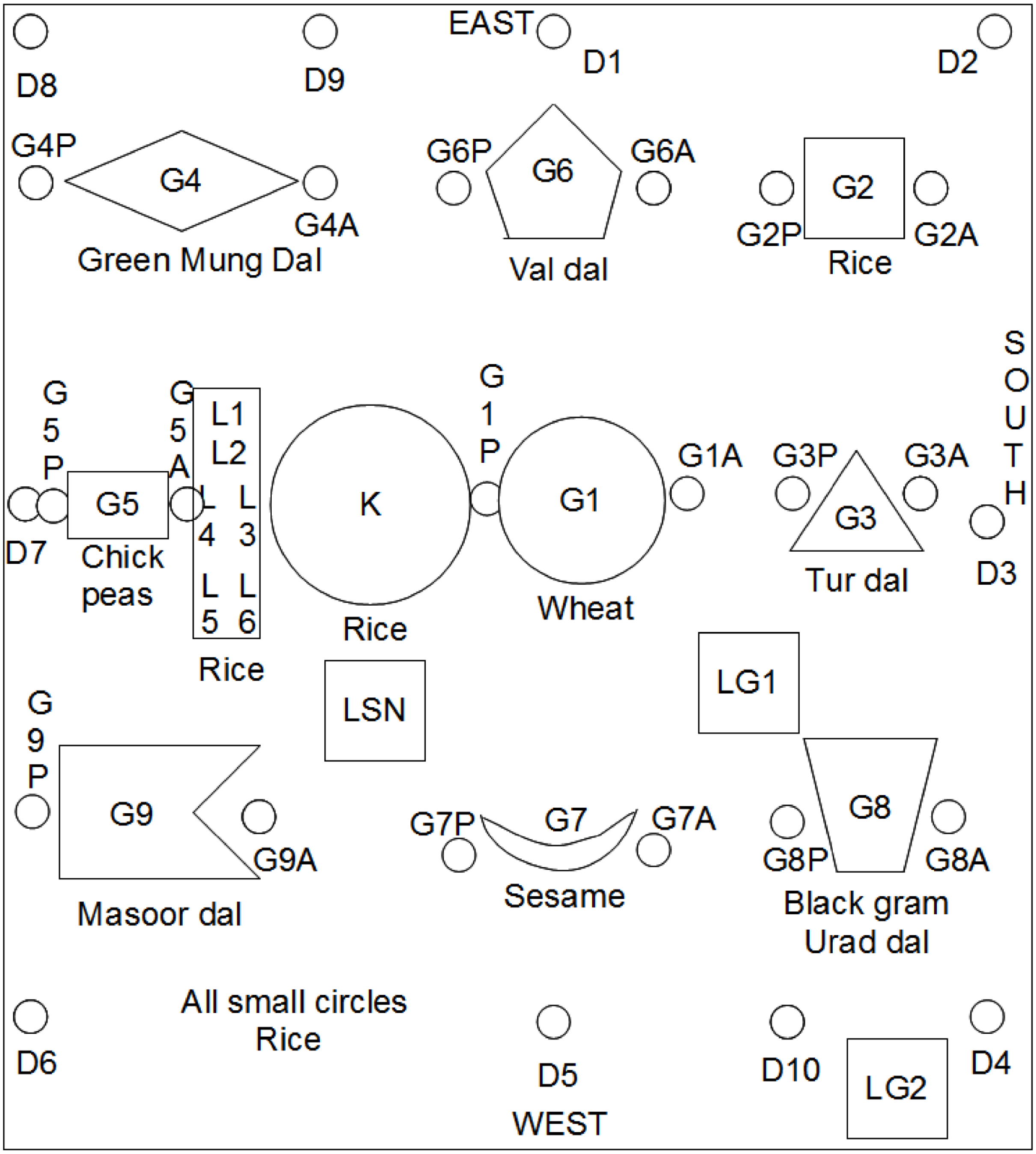
सत्यदेवाष्टकं स्तोत्रम् भक्त्या पठति यो नरः। तस्य पापानि नश्यन्तु सत्यदेव प्रसादतः॥

Appendix G: Arrangement of Peetha

When various deities are invoked in the pooja, their position will be marked as a code (e.g. L1, G4, G3A, D6, LG1, LSN *etc*) in the manual. Please refer to the picture below to identify.

Lokapalakas are marked as L1, L2 *etc*.
Grahas are marked as G1, G2 *etc.*
Adhidevatas (ruling deities) of grahas are marked as G1A, G2A *etc*.
Pratyadhidevatas (co-ruling deities) of grahas are marked as G1P, G2P *etc*.
Dikpalakas are marked as D1, D2 *etc*.

To understand the above groups of deities better, refer to the “Parivaara Devataa Poojaa” section in the manual.


EAST
D8
D9
D1
D2
G4P
G4
G4A
Green Mung Dal
G6P
G6
G6A
Val dal
G2P
G2
G2A
Rice
G
5
P
G5
D7
Chick
peas
G
5
A
L1
L2
L
4
L
3
L
5
L
6
Rice
K
Rice
G
1
P
G1
G1A
Wheat
G3P
G3
G3A
Tur dal
S
O
U
T
H
D3
LSN
LG1
G
9
P
G9
G9A
Masoor dal
G7P
G7
G7A
Sesame
G8P
G8
G8A
Black gram
Urad dal
D6
All small circles
Rice
D5
WEST
D10
LG2
D4